

The Resurrection of the Same Body.

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SERMON

Preach'd before the
UNIVERSITY
O F
O X F O R D,

At St. M A R Y ' s ,
ON
EASTER-MONDAY,

Apr. 2. 1711.

By WILL. LUPTON, B. D. Fellow of Lincoln Coll.

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DECEMBER

1855

A SERMON

Preach'd before the
University of OXFORD
On EASTER-MONDAY, &c.

MATT. XXII. 31, 32.

*As touching the Resurrection of the dead,
have ye not read that which was
spoken unto you by God, saying, I am
the God of Abraham, and the God of
Isaac, and the God of Jacob? God is
not the God of the dead, but of the
living.*

PREJUDICE is so strong a Bias upon the Thoughts, that those, who are swayed by it, do generally become as Tenacious of a False opinion, as a True one. And that unhappy Turn, which it gives to the Mind, does not only appear in matters of little moment, but upon the most Important occasions too. For 'tis notorious, that some men, who

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have embraced Errors inconsistent with Happiness it self, have Immoveably adhered to them; though they did not want sufficient means of Conviction. And this is partly owing to Obstinatey in some, and to Arrogancy in others; but in all Chiefly to a Disingenuous fear of being exposed to Shame for Retracting those Principles, which 'tis their utmost Dishonour to Retain.

Though the *Resurrection* be a most Glorious priveledge, and the Expectation of it the greatest Comfort in this life, because 'tis the foundation of our Complete felicity in that which is to come: And though Humane nature Abhorreth a Final dissolution, and every reflection upon it is beyond expression Disagreeable and Frightful; yet when the *Sadducees* have once taken upon them to Determine and Declare, *that there is no Resurrection*, they resolve to persist in their Infidelity, and Reject all evidence of that doctrine, which a due sense of their own Interest should have engaged them to Receive with Approbation and Joy. And since they were so Wedded to this mistake, that they could not bear the thoughts of Discarding it, 'twas natural for them to contrive the best means they could of Depreciating the contrary Truth, which deserved their highest Esteem. They therefore proposed a Case to our *Saviour*, which, they thought, could never be resolved to their Disadvantage. But Vain were their hopes of producing a Good reason in defence of so Bad a cause. Their objection did only expose their own Ignorance, and give our *Blessed Lord* an occasion of displaying his Divine Knowledge. He taught them, from the Different

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rent circumstances of men in This and a Future State, that the Instance, which they urged, did neither Interfere with the *Resurrection*, nor any way Relate to it. And having so removed what they thought a great Difficulty, he pressed them, in the words of the *Text*, with an Argument in vindication of the *Article*, which they Denied, taken from the writings of *Moses*, which they Believed.

In treating of this Subject, I shall endeavour to evince the Certainty of the *Resurrection of the Body*, and that

FIRST, By a Direct proof of it, from *Holy Scripture*, and

SECONDLY, by the solution of some objections, that have been advanced against it.

UNDER the first head of discourse, wherein the *Resurrection of the Body* is to be proved from *Holy Scripture*, it will be Necessary in the first place fully to examine the Importance of the words in my *Text*, before they will pass for a satisfactory evidence of this Article; because they are attended with a Difficulty, which hath been thought Insuperable, and they have therefore been accounted for by such an Interpretation as does Invalidate our *Saviour's* Argument, and represent it as Insufficient to prove the *Resurrection of the Body*. 'Tis urged, that if this reason of our *Saviour*, that God is not the God of the dead, but of the living, did Directly prove the *Resurrection of the Body*, it would prove, that the Bodies of Abraham, Isaac and Jacob were raised to life again,

or

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or before the time, when God spake unto Moses, and called himself their God; but this we do not believe: And therefore 'tis added, that we ought not to suppose, that it was the Intention of our Saviour directly and Immediately to prove the Resurrection of the Body, but only a future state.

But there will be no occasion thus to give up our Saviour's Argument, if these two Observations concerning it be True,

First, That he did intend thereby to prove the Resurrection of the Body, and

Secondly, That supposing it to be such a Proof, it will not from this supposition follow, that the Bodies of these Holy men were raised to life again, at or before the time, when God declared himself to be their God.

The first Observation to be made good is, That our Blessed Saviour intended by this Argument to prove the Resurrection of the Body. And in opposition to this 'tis asserted, that *ἀνάστασις*, concerning which the Sadducees propose the question, v. 28. and *ἀνάστασις τῶν νεκρῶν*, which Christ undertakes to demonstrate, v. 31. do not peculiarly signify the Resurrection of the Body, but another life, besides and after this, a continuing or being kept alive by God, after departure out of this life: In vindication of which 'tis further alledged, that *ἀνάστασις*, according to the literal notion of the word, is the Re-subsistence of men, denoting as well the Immortality and continuance of the Soul in a state of separation, as the Re-union of the Body to it.

But this very Interpretation it self does Overthrow that Opinion, which 'tis brought to Defend. For Re-subsistence cannot signify the Continuance

nuaunce of a Being, though in a Different state from that, in which it did subsist before; but does properly denote that Subsistence, which is Restored after some Interruption or Intermission of it; and is therefore no way applicable to the separate state of the Soul, whose Subsistence hath never been Discontinued at all. To this it may be added, that *aváseōis*, whether Absolutely taken, or in conjunction with *νεκρός*, does not in any place of *Holy Scripture* peculiarly denote the Immortality of the Soul, but plainly signifies the *Resurrection of the Body* in all those *Texts*, where the sense of it is Determinate; And therefore there is no reason to doubt, that the same expressions do Imply the *Resurrection of the Body* in all other *Texts*.

However, since Recourse hath been had to this last cautious Reserve, after some others, that a Future or another state is the true Importance of *aváseōis*, unless in such *Texts*, where the Context restrains it to the Raising again of the Body; let it be the Decisive enquiry, whether in this passage the Context does so restrain that word. And we are told, that the Context here does not so restrain it, because the *Sadducees* did not deny the *Resurrection of the Body*; and therefore the only thing to be proved against them by our *Saviour*, was the Existence of the Soul in a Future state. But this opinion concerning the *Sadducees* may be refuted, even from the Concession of those who contend for it. For those Testimonies, from which 'tis on all hands agreed, that the *Sadducees* denied a Future State, are at the same time a full evidence, that they denied the *Resurrection*

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Resurrection of the Body. For to believe, that there is no Future state at all, does unquestionably suppose a Disbelief of the Soul's Future subsistence in the Body; and yet to believe that there is another life after this, does not Necessarily imply a Belief of the *Resurrection of the Body*. For though the Body be an Essential part of man, and therefore from the supposition of the Soul's existence in a Future state may be deduced Arguments concluding with great Probability, that the Body shall Rise again; yet 'tis plain, that this consequence is not Necessary. And, to say nothing of the *Heathens* in this particular, it is very well known, that several *Hereticks*, mention'd by *Epiphanius* and others did deny, that the Body shall be Raised, though they acknowledged the Immortality of the Soul. So that our Saviour had not sufficiently opposed the Infidelity of the *Sadducees*, if he had not urged them with a Direct proof of the *Resurrection of the Body*.

And that this was the Drift of his Argument, may appear by the Account which St. Luke gives of it, ch. 20. v. 35, 36. where our Saviour tells the *Sadducees*, that *they which shall be accounted worthy to obtain that world, and the Resurrection from the dead, cannot die any more*; In which words a plain Difference is assigned between the state of man in the *Resurrection*, and that state into which he is reduced by Death; whereas there would not be any such Difference, if the Resurrection here spoke of did signify only the existence of the Soul in a Future state. And therefore, since in these words, *neither can they die any more*, our Saviour manifestly supposeth, that those Beings, which

which are in the *Resurrection* to be made Immortal, have before been subject to Death, and since the Soul does not die; nothing can be understood by them but this, that when the Body and Soul, which have been separated by Death, shall in the *Resurrection* be Re-united, they shall never again be separated, but subsist in that Union for ever.

Several other reasons might be alledged, if this one did not make it abundantly clear, that the *Resurrection*, which our *Saviour* here treats of and proves, is the *Resurrection of the Body*.

The only thing then, which remains to be Illustrated, is, That supposing our *Blessed Saviour's Argument* to be a proof of the *Resurrection of the Body*, it will not from this supposition follow, that the Bodies of the Persons here spoke of were Raised to life again, at or before the time, when *God* declared himself to be their *God*. For the Confirmation of which it is observable, that the Expression, from which our *Lord* argues,^{Exod.3.6.} is not restrain'd to any thing Actually accomplished by *Almighty God*, at the time when he spake unto *Moses*. For the reading of the *Hebrew text* is not, as in our *English version*, *I am the God of Abraham*, but *I the God of Abraham*; And in the same manner is the *Greek text* read in St. *Mark*. And granting that the word so omitted is to be Understood, as it is usually, in the like case, in other *Hebrew texts*; yet this is no reason of restraining *God Almighty's Declaration* to any thing that he had youthsafed to the *Patriarchs* at the time, when he declared himself *Their God*; which appears from the use of

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the same Expression in Parallel texts, as, *Isa. 41. 10.* where God thus speaks unto *Israel*, *Be not dismayed, for I thy God, or I am thy God;* And that he declares himself to be so, not in relation to Past, but Future favours, is evident from the Importance of this Declaration, by himself Immediately subjoyned: *I will strengthen thee, yea I will help thee, yea I will uphold thee with the right hand of my righteousness.* And so our *Blessed Saviour* interprets these words of *God Almighty*, concerning the three Persons in the *Text*, as an Assurance given by him, that he will Raise them from the dead.

Since then *Christ* did intend by this Argument Directly to prove the *Resurrection of the Body*, and since the expression, upon which this Proof depends, is not restrain'd to any thing Actually performed at the time, when *God* spake unto *Moses*; It hence appears, that by these words, in the Assumption of the Argument, *God is not the God of the dead*, nothing is meant but this, That *God Almighty* cannot Properly be called the *God* of those, who shall never be Restored to the Perfection of their Being, by the Re-union of Body and Soul: From which it is the Direct and Immediate consequence, that those Dead men, whose *God* he declares himself to be, shall be so Restored. And therefore the other part of the Assumption, that *God* is the *God of the living*, as it is here applied to the Deceased *Patriarchs*, does denote, that though their Souls be at present Separated from their Bodies; yet *God* hath not Finally abandon'd them to that state of Imperfection, but will certainly Restore them to their Entire nature,

ture, and by the conjunction of Body and Soul constitute them Living men. And upon this account, even those, who are Dead, are said to live unto God; for he is Their God, as he is called *the God of the living*, in respect of that life, which he will hereafter vouchsafe unto them; and that with the same Propriety of Speech, which Christ himself makes use of; when he says of himself, *I am the Resurrection*; which cannot be understood of his having effected the Resurrection, when this was spoken, but must signify, that he would afterwards Raise the dead. Jo. 11.25.

The Doctrine thus proved by our *Blessed Saviour* may be confirm'd by the concurrent Testimony of other *Texts*. St. Paul assures us, that our Bodies will be made Immortal; *We know*, 2 Cor. 5.1. that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the Heavens; for it seems very plain from what follows, that by the *house not made with hands*, is meant the Immortal state of our Bodies: *In this we groan earnestly, desiring* v. 2. *to be clothed upon with our house which is from heaven;* which cannot be understood of the Heavenly mansions, but of the Body. And this is still more clear from a further observation made by the *Apostle*, not that we would be unclothed, but v. 4. clothed upon, i.e. according to the true sense of the *text*, given by St. Chrysostom, not that we would be Deprived of our Bodies, but Clothed with them in their state of Immortality; for it is added, that Mortality might be swallowed up of life. Homil. 10.
in 2. Cor.

And though this passage be understood of those,

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who will be found alive, when *Christ* shall come to Judge the world; yet 'tis at the same time a very good Argument for the Resurrection of other men's Bodies from the Grave; because it is not to be Imagined, that the Soul of one man should either remain without a Body, or be United to a Different Body from that, in which it lived before, when another shall subsist in the same Body render'd Immortal. However, we are not left under Uncertainty and Conjecture in this matter; for St. Paul hath assured us, that

^{v. 14.} *1 Thess. 4.*
v. 15.
v. 16.
v. 17.

they which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep; but the dead in Christ shall rise first: Then they which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air. And the same Apostle affirms, that as certainly as *Christ* himself is risen, so certainly shall our Bodies be Raised: *If we believe, that Jesus died and rose again; even so them also which sleep in Jesus will God bring with him.*

But these Testimonies may seem to prove no more than the *Resurrection* of the Just alone: And 'tis no wonder, that the same observation may be made upon many other Texts; because the *Resurrection* is so frequently proposed as a Benefit and an encouragement to Virtue and Piety. But *God's* Holy Spirit hath in several other places deliver'd this *Article* in more General terms, as,

2. Cor. 5. 10. We must all appear before the Judgment Seat of Christ, that every one may receive the things done in his Body, according to that he hath done, whether it be good or bad. The same Apostle declaring his Belief of this Article, in his defence of

of himself before *Felix*, calls it a *Resurrection both of the Just and unjust*. And our *Blessed Saviour* thus fully represents the Universality of the *Resurrection*; *The hour is coming, in the which all that are in the graves shall hear his voice and shall come forth; they that have done good unto the Resurrection of life, and they that have done evil unto the Resurrection of Damnation*: which words are so expressive of a Proper and General *Resurrection*, that it seems Impossible to evade the force of them; and yet, besides the misapplication of them to a Spiritual *Resurrection* from sin, another evasion hath been framed, which below will be taken notice of. Hence therefore I proceed to the other general head of Discourse, *viz.*

S E C O N D L Y, The Solution of some objections that have been formed against this *Article*: Which hath been by some represented as Incredible, because they cannot account for such Difficulties as oppose themselves to it; whilst others have endeavour'd to cancel the Belief of it, in it's Proper sense, by this Suggestion, that the Re-union of the same Body to the Soul is not Necessary to constitute the same Man, and is no where taught in *Holy Scripture*.

First, 'tis urged, that though we can readily assent to the *Resurrection* of our Saviour's Body, which still remain'd Uncorrupted and Entire; yet it cannot be so easily conceived, that Our Bodies should be Restored, when they have for many ages laid dissolved in the dust of the earth; when they have gone through many changes; when they have been a prey to the Beasts of the field,

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field, and perhaps to other men. But if we do seriously consider the meaning of *Almighty* Power, and stedfastly believe it to be a Divine Attribute, all these Doubts must of necessity vanish. God *Almighty* can in an Infinite variety of instances Effect what our narrow capacities cannot Comprehend. *Why then should it be thought a thing Incredibile, that God should raise the dead?* It must be acknowledged, that he, who can make the Body out of nothing, can certainly collect it's scatter'd Particles, after all the changes they have gone through, and range them into their former order, and in conjunction with the Soul constitute them the same man. Whilst therefore our knowledge of God's Almighty Power convinceth us of the Possibility of the *Resurrection*, we ought firmly to believe the Certainty of it, because it is deliver'd in those *Scriptures* which are undeniably prov'd to be the Word of God. We are expressly taught, that it shall be, and plainly capable of apprehending that it may be: For Omnipotence is exclusive of all Difficulties, and admits of no Bounds but Contradiction; and That is no way chargeable upon this Article, notwithstanding the trivial Arguments brought to prove it, which have been so often and so fully answer'd, that I think it needless to mention them, and shall therefore go on to those objections, wherein it is suggested, That the Reunion of the same Body to the Soul is not Necessary to constitute the same Man, and is no where taught in *Holy Scripture*.

The Principal Abetter of this opinion hath informed us, that *we may be able without any difficulty to conceive*

conceive the same person at the Resurrection, though in a Body not exactly in make or parts the same which he had here, the same consciousness going along with the soul that inhabits it. But because he had taken notice, that every one will always have a liberty to speak, as he pleaseth, and to apply what articulate sounds to what Ideas he thinks fit, and therefore those, who have not maturely weighed his curious remarks about *Affected Obscurity*, and all his other Instructions concerning the *Abuse of words*, might be apt to Imagine, that by the same person, in a Body, at the Resurrection, nothing less could be understood than the same Man; that he might prevent such an Unreasonable construction of his words, he further observes, that the soul alone in the change of Bodies, would scarce to any one, but to him that makes the soul the Man, be enough to make the same Man, and that the Body too goes to the making the Man; no very large concession this, though it be the foundation of an answer to that opinion, which is now to be consider'd; and which, to Common readers, might seem to be favour'd by the words above, if such a weighty observation had not been annex'd to them.

If therefore the Body too goes to the making the Man; then he who is the same Man in the Resurrection, that hath before lived upon earth, must consist of the same Soul and the same Body. For though Consciousness do go along with the Soul, and though the Identity of Person be supposed and Implied in the Identity of Man; yet 'tis peculiarly requisite to the Identity of Man, that the same Soul be united to the same Body, because to the Identity of

Mr. Locke's
Ess. concer-
ning Hum.
Und. B. 2.
ch. 27. Sect. 4.
15.

Ibid.

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of every Compound Being an Union of the same Essential parts is required.

3d. Letter
to Bp. Stil-
lingfleet.
P. 177.

But this Authour in his last Controversial Letter to a Learned *Bis**b**op*, wherein he treats of this subject, hath observed, *that it would be hard to determine, if that should be demanded, what greater Congruity the Soul hath, with any particles of matter, which were once vitally united to it, but are now so no longer; than it hath with particles of matter, which it was never united to.* But the Determination of this question will not be thought so extremely Difficult by any one, who is willing to be Determin'd by the Common consent of Mankind, and by the *Holy Scriptures*.

Rom. 7.23. Though Matter be in it self void of Sensation; yet when it is formed into a Humane Body and united to the Soul, it is not only endued with Sense, but becomes the Source of certain Propensions and Appetites, which are in *Scripture* represented as *warring against the Law of the mind, and bringing men into Captivity to the law of sin;* And therefore we are said, *as with the mind to serve the law of God, so with the Flesh to serve the law of sin.* And as sin is thus charged upon the Inordinate Appetites of the Body; so those Bodies, in which such Depraved Appetites are subdued and mortified, are called *the Temples of the Holy Ghost.* And this appears to be a sufficient reason for concluding, that in the *Resurrection* the Soul will have a much greater Congruity with the Body, which it hath inhabited, than with that matter, to which it was never before vitally united; because it seems very agreeable to *God's Infinite Justice,*

stice, that those Bodies which have been inflaved by Sin, should be consigned to Misery ; and that those, which have been conformed to the Laws of Right Reason, and the influence of God's Holy Spirit, should be made partakers of Happiness : Whereas other portions of Matter, which have not been united to the Soul, and therefore not endued with such Affections and Powers, as render'd them Capable of being Sharers in Virtue or Vice, cannot with any colour of reason be deem'd the Objects of Reward or Punishment.

But this Celebrated Master of Thought hath undertaken to shew, by an Argument which he thinks unanswerable, that the same Body, in which man lives here, is not Necessary to his Identity in the *Resurrection*. For, representing the Disparity between the Body of our *Saviour* when Raised, and the Bodies of other men to be Raised, and endeavouring to prove, that though our *Saviour* did rise with the same Body, it does not follow, that we shall do so too, he thus discourses : His *Body saw not corruption, and therefore to give him another Body new moulded, mixed* 3d. Letter, p. 180, 181. *with other particles of matter, which were not contain'd in it as it lay in the grave, whole and entire as it laid there, had been to destroy his Body to frame him a new one without any need.* But why with the remaining particles of a man's Body, long since dissolv'd and molder'd into dust and atoms (whereof possibly a great part may have undergone variety of changes, and entred into other concretions even in the Bodies of other men) other new particles of matter mixed with them, may not serve to make his body again, as well as the mixture of new and different particles of matter with

the old, did in the compass of his life make his body, I think no reason can be given.

Now what is here said would be true, and no reason could be given against it, if by *his* body no more were meant than this, That whatsoever particles of matter should at the *Resurrection* be vitally united to a man's soul, might be said to constitute *his* body at that time; But this does not come up to the purpose of this passage, which is brought to prove, not only that new matter united to a man's soul may be said to be *his* body, at that time Absolutely, and without Reference to any other time, but that a Body thus made up of New matter may be *his* Body, so as in conjunction with the soul to constitute him the same man, that hath before existed in this state; for that is the only design of this passage. And this is the force of his Argument: The Body of the same man in this life does at Different times consist of Different matter, and therefore his Body at the *Resurrection* may be made up of Different matter from what it consisted of in this life; and yet he will be the same man that did exist in this State, as much as he is the same man in the several periods of this life, though the Substance of his Body be Different at one time, from what it is at another.

But this Argument will not only admit of an Answer, but may also be Retorted as a very good Argument to prove, that to the constitution of the same man in the *Resurrection*, the same Numerical Body, as well as the same Soul, is necessary; if it be true, as it is expressly affirmed by this Authour, that *the Identity of man consists in nothing*

thing but a Participation of the same continued life, by constantly fleeting particles of matter, in succession vitally united to the same Organized body. From which, this Argument may be drawn: If New particles of matter, added to our Bodies, do become a part of us, solely by their *Participation of the same continued life*; it hence follows, that if the same man who lives here, shall rise from the dead, his Body in the Resurrection will not consist of any Matter, which did not become a part of it in this state, by a *Participation of the same continued life*. Indeed the Continuance of life is not, as tis represented, necessary to the Identity of man; for our *Blessed Saviour* was the same man, before his Death, and after his Resurrection. However, according to this Authour's own account, a Body made up of New particles of Matter cannot consist with the Identity of man, unless that New matter hath partaken of the same continued life.

And this may be a good reason of rejecting other consequences urged, against the Identity of the Body at the Resurrection, from the change of particles in the Body here. Though the *Body at the Resurrection may not consist of all the particles of matter, that have ever been vitally united to a man's soul here*, notwithstanding, as it is alledged, that they, in succession, have all of them made up his *Body*, yet this is no way repugnant to the Identity of the Living and Raised body: For we are told, and very Justly too, that though the particles of the body be changed; yet it still continues the same Organized body, to which they are in succession vitally united. If it therefore continues the same Orga-

3d. Letter,
P. 174.

nized body, in that Removal of particles; then it will at the Resurrection be the same Body, though it may not consist of All the particles that have ever been vitally united to it; supposing that it be made up of that matter, which was a part of it in this life: and that supposition is already confirm'd, as well from the Principles of him who opposeth it, as from our Saviour's Testimony, that *all that are in the graves shall hear his voice and shall come forth*; from which the Learned Prelate having, in this Controversy, excellently reason'd, that these words can relate to no other substance, than what was united to the soul in this life, because a Different substance cannot be said to be in the graves, and to come out of them; his Adversary thus Fallaciously decries this cogent Argument, by charging an Absurdity upon it.

3d Letter,
P. 169.

This interpretation of our Saviour's words, if it prove any thing, proves that the soul too is lodged in the grave, and raised out of it at the last day; because no other substance being raised but what hears his voice, and no other substance hearing his voice, but what being called comes out of the grave, and no other substance coming out of the grave, but what was in the grave, any one must conclude that the soul, unless it be in the grave, will make no part of the person that is raised, unless it can be made out, that a substance which was never in the grave may come out of it, or that the soul is no substance. In answer to this plausible Fallacy tis sufficient to observe, that the Soul, having all along Existed in it's Separation from the Body, cannot Strictly be said to be Raised;

Raised ; but still it is a Substance, and a *Part of* the person that is *Raised*, *bears his voice, and comes out of the grave*, though it be not That part which is so Raised. The text assures us, that the Body, That part of man which shall be Raised, will be the same that was united to his Soul here; because That alone can be said to be in the grave, and to come out of it. And this Truth is, with as little success, opposed by the same Authour, in his Interpretation of St. Paul's discourse, about the seed sown, *That which thou sowest, thou sowest not that body that shall be, but bare grain*, from which, as he represents it, the Argument stands thus; *If the Body that is put in the earth in sowing, is not that Body which shall be, then the Body that is put in the grave, is not that, i. e. the same, Body that shall be.*

^{1 Cor. 15.}^{37.}^{3d. Letter, p. 185.}

But there is a very Different account of this passage, and a very satisfactory one, given by Tertullian; who observes, that in these words, *that which thou sowest is not quicken'd except it die*, where the very same Individual grain is said to be Quicken'd which Dies, we are taught, that the very same Humane Body which Dies shall be Quicken'd in the Resurrection; so that the Context is to be Interpreted consistently with these words: And therefore he condemns that very Misapplication of the Text, which is now mention'd, as Foreign to the intention of the Example.

<sup>Lib. de Re-
fur. c. 52.</sup>

And indeed the Opposition between the Body *sown*, and that which *shall be* is so stated, that it does not give us the least reason to suspect, that the Body

Body which shall be Raised will not be the Same, that Dies : *Thou sowerst not that body that shall be, but bare grain :* where the Body that shall be, is not opposed to that which is *sown*, consider'd Absolutely, but in this respect, that it is sown *Bare* grain, whereas it does not spring up *Bare* grain, but Improv'd and Adorn'd. In like manner shall our Bodies be Raised again, not only Restored to life, but with the addition of New and Noble Qualities, Incorruptibility and Immortality.

But 'tis observable, that though St. Paul's design in this Allusion was to point out the Different Qualities of the Dead and Raised body, yet his application of it is so expressed as to be a full proof, that the Same body shall rise. *It is*

^{1 Cor. 15.} *sown in corruption, it is raised in incorruption ; It is sown in dishonour, it is raised in glory :* Tis the very same thing, that is the subject of Different Qualities from what it had before. And this is still more evident from what is further asserted,

^{v. 53.} *This corruptible must put on incorruption, and this mortal must put on immortality ; by which nothing can be understood, but that the Same body, which*

^{2 Cor. 15.} *is Corruptible and Mortal now, shall hereafter be clothed with Incorruptibility and Immortality. And therefore the Apostle adds, that when this shall be done, then shall be brought to pass the saying that is written, Death is swallowed up in victory ; not only upon this account, that it shall*

^{Adv. Heret. L. 5. c. 13.} *afterwards make no fresh conquests, but, as Irenæus observes from the text, then will Death be truly conquer'd, when that flesh which is holden of it, will be deliver'd from its Dominion*

nion, and Restored to life, which shall be Immortal.

And hence may be answ'red a notion, that is advanced, by the Authour so often taken notice of, grounded upon a Criticism, which he lays great stress upon, and therefore mentions more than once, as a very considerable Discovery; For speaking of this *15th ch. of the 1st. Ep. to the Corinth.* ^{3d. Letter,} he observes, that *νεκροὶ, μάρτις, οἱ* are the nominative cases to *ἔγειρον* ^{3.}, *[ωμονήσθων]*, *ἔγειρησθων* ^{3.}, all along, and not *τάπανα*, Bodies, which one may with reason think would somewhere or other have been expressed, if all this had been said, to propose it as an Article of Faith, that the very same bodies shall be raised. The same manner of speaking the Spirit of God observes all through the new Testament, where 'tis said, raise the dead, quicken or make alive the dead, the resurrection of the dead.

This Critical observation is liable to two exceptions, first that 'tis False; and in the next place, that though it were True, it would be no reason of Doubting whether it be an Article of Faith, *that the very same bodies shall rise.* That this observation is False, the Authour of it might easily have learned from that *Chapter*, which he was ^{Cor. 15.} considering; where he might have found *ἔγειρε* thrice * refer'd to *τάπανα*, and once expressed ^{v. 42-43.} with it, ^{+ ὁ εἰπεῖ πεπειρασμένος τῷ ξακέρῳ, ἔγειρε} ^{+ v. 44.} *τάπανα πνεύματι.* It is sown a natural body, it is raised a spiritual body, or, the Body is sown Natural, the Body is raised Spiritual.

And though this observation, as to the other word, *[ωμονήσθων]*, be not Literally false; yet 'tis

The Resurrection

tis plainly so, as to the substance and intention of it: For St. Paul says of God Almighty, Rom. 8.11. Ζωονοίσος καὶ τὰ θυητὰ σώματα ὑμῶν, *He shall also quicken your mortal bodies*; which words do unquestionably denote, that the same Body, which Dies, shall be Raised again. And this is confirm'd by the Assurance, which the same Apostle gives us, Phil. 3. 21. *that Christ shall change our vile body, that it may be fashioned like unto his glorious body*; where there is no room left for doubt, that in the *Resurrection* the Bodies of Holy men (who are particularly here spoke of) shall be the Same which now they have, with this difference: that they will then be devest'd of all Infirmities and Imperfections, and render'd Glorious.

But supposing that the sentence, which is above so positively pronounced concerning the *Sacred Scriptures*, had happen'd to be True, it would not have added any Advantage at all to the cause, which this Authour espouseth. For the *quicken-ing and raising of the Dead*, expressions which he so often refers to, must denote the quickening and raising of the Dead *Body*, since the *Soul*, which does not Die, cannot be said to be Quicken'd: And if there be a Resurrection of the *Dead Body*, it must be a Resurrection of the same Body, that was before united to the *Soul*; for that alone is the *Dead Body*, which hath before Lived and Died. I shall therefore conclude this Argument, with that Remarkable passage, Rev. 20. 12, 13. *I saw the dead, small and great stand before God; and the books were open'd: and another book was open'd, which is the book of life, and the dead were*

were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell deliver'd up the dead which were in them: and they were judged every man according to his works.

Such then being the evidence of this Article, I shall in the last place draw some plain inferences from it, in relation to Holiness of life; which should be the Ultimate end of all Controversy, and Disquisition in Religion. And

First, Since the Resurrection is so clearly Revealed, we should not only yield a firm Assent to it, but frequently entertain our minds with the Circumstances and End of it, as most probable means of applying the Belief of it, with success, to our Affections and Practice. Some men are so very fond of their own gay and sprightly Imaginations, that they Disdain this Prospect, as too Gloomy, and Dismal to deserve their notice. And others do reject these Considerations as too Plain, and Common, and unworthy of their Thoughts, which they suppose to be raised above the Ordinary level, and fit to be employ'd in more Sublime and Refined speculations. So do they please themselves with these Reflections, as Wise and Commendable, which are only an argument of Weakness and Folly, and do redound to their Disgrace, as well as Disadvantage. For things Indifferent should not exclude the *one thing needful*: That, which does most nearly concern us, ought in all reason to be the subject of our frequent Meditations. And the more apt such

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Meditations are to make Beneficial Impressions upon us, the more strictly are we obliged to the Exercise of them.

The Circumstances of the *Resurrection* do not want to be recommended by the Ornaments of Eloquence; but are in themselves as such, that, if they are but Attended to, they will so Effectually strike upon the mind, as to add very much to that Influence, which the Belief of this Article should have upon us. It seems scarce Possible, that we should not be strongly Affected with the Serious thoughts of that *great and terrible day of the Lord*, when we shall see Him, Philip. 2.7. who *took upon him the form of a servant*, that he Matt. 24.30. might Redeem us, *coming in the clouds, with power and great glory*; When we shall see Him, who was treated with the utmost scorn and ignominy by men upon earth, Attended and Honoured by all the Angels of Heaven; When every particular person, by the Divine power Raised from the dead, will distinctly hear the sound of the *last trumpet*, some Signal voice, summoning all Mankind, from the uttermost parts of the earth, to the place of Judgment.

Thus, in the *Holy Scriptures*, is that Wonderful Scene proposed to our Meditations, which will one day be presented to our View. And whosoever is so Profligate, or so Thoughtless, that he does either Explode, or Neglect the consideration of what God hath thus graciously Reveal'd, for our Advantage, concerning the Circumstances of the *Resurrection*, may justly dread the Consequence of it.

Secondly,

Secondly therefore, and more particularly; A stedfast Belief of this Article should be the foundation of great Fear and Terrour in Habitual sinners. *God Almighty*, who gives Being to all things, Capable of happiness, to the end that they may be happy, according to their several Capacities, will Raise Wicked men at the last day, with a Design to make them Miserable. And how Severe must Their torments be, who have so highly provoked *God*, Infinite in Goodness, that he will Restore them to life for this very purpose, that he may Torment them.

Men of the worst lives are sometimes so Vain, as well as Impatient, under Afflictions, that they do freely wish for Death; as if That would Skreen them from the Vengeance of *God*, which will but Expose them to it, or, That put a Period to their Sorrows, which is but indeed the Beginning of them. They must not hope for shelter or security from the Grave; which is no more than the Prison, where they will be confined for a time, and then brought out to Condemnation and Punishment. And in the state of Separation, their Souls will be tortured with excessive Misery, and particularly, with the Fearful expectation of that time, when they shall again, with the utmost Reluctancy and Aversion, be united to their Bodies; that their Sufferings, not yet Complete, though already Intolerable, may be made Equal to those sins, which the fear of suffering could not prevent.

Fear is indeed an Uneasy passion; But that Un-easiness should be readily Embraced and Indulged,

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when the Fear of misery is the means of Avoiding it. And though this be not so Generous and Excellent a principle of obedience, as the Love of God; yet our *Blessed Saviour* and St. *Paul* have proposed it, as an Engaging motive. And wheresoever Reformation of life is One effect of it, the Love of God will certainly be Another. Thus may a due apprehension of Danger become the cause of Safety, Fear be turn'd into Hope, and Sorrow into Joy.

Thirdly, Those who are sincerely Religious should look forward to the *Resurrection*, as the fountain of Patience and Comfort under all Calamities, and of Resolution and Constancy under the most Difficult duties that Religion enjoyns. For the Worst circumstances in the *Wilderness* will easily be dispensed with, if the *Promised land* is but kept in view. The Heaviest afflictions, that the Body sustains here, will appear Light, when put into the Ballance with its Future Glory. Self-denial will be less troublesome, when attended with certain hopes of the Enjoyments that follow. And 'tis a sufficient encouragement to Mortification, that it is the means of being Raised to Eternal Life. Those may very well be Indefatigable in all the duties of Religion, who are Refresh'd with a Constant and Lively sense of that place, where they shall not only *rest from their labours*, but receive the Inestimable Reward of them.

Fourthly therefore and *Lastly*, Since we shall certainly be Raised from Death; we should not propose to our selves happiness in this life, as

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the End of our obedience. Indeed in the *Old Testament*, wherein a Future state is but Obscurely reveal'd, Temporal blessings are very frequently proposed, as an encouragement to the observance of God's Commands; But in the *Gospel*, wherein *Life and Immortality are brought to light*, they are very seldom mention'd, and are never to be the Principal motive to Religion; unless it can be Imagin'd, that our Hopes and Desires may Terminate in that, which we are forbid to Love.

For thus it is written: *Set your affection on things above, not on things on the earth*, And, *Love not the world, neither the things that are in the world*. If any man love the world, the love of the Father is not in him; Which Texts are not to be understood of those things alone, which are in their own nature sinful; For 'tis unquestionably true, that the fixing our Affections, even upon such Present enjoyments as are in themselves Lawful, does Alienate us from the Love of God, and a Future state.

And after all, Temporal blessings, which have sometimes been with too much Earnestness and Artifice recommended, are frequently denied to the Best of men. And that Goodness must be Uncertain, which is not supported by the expectation of a Certain reward: That Religion cannot stand very long, which is built upon an Unstable foundation. But the strongest temptations will hardly Shake the vertue of those, whose Love and Hopes are devoted to the Treasures, which will Infallibly be dispensed in that day of Retribution, when they shall be rescued from the

Tyranny

The Resurrection, &c.

Tyranny of Death, and appear Pure and Perfect before the Judgment Seat of Christ : When they shall Hear the Blessed sentence pronounced upon them, and See the first rays of Endless glory : When they shall meet the Lord in the air, and thence with Him and the Holy Angels ascend to the mansions of Heaven; where they shall reign for ever, without any danger of revolting to Sin, or relapsing from Bliss.

Unto God Blessed for ever, Father, Son, and Holy Ghost, be all Honour, Praise and Thanksgiving from generation to generation Amen.

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